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MACKENZIE VALLEY PIPELINE INQUIRY

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COMMISSIONER

Mr. Justice Thomas R. Berger

HEADQUARTERS:

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SCHEDULE OF SUBMISSIONS

Monday, June 7th, 1976, Charlottetown, P.E.I.

- ✓ 1. Dr. Daniel Coffin and Rev. Robert Tuck, by Anglican, United, Roman Catholic, Presbyterian and Christian Reform Churches of P.E.I.
- ✓ 2. Miss Mary Boyd, Social Action Commission,
Roman Catholic Diocese of Charlottetown
- ✓ 3. Father A. MacDonald, Rural Development Council
- 3a. Professor Gary Webster, Dept. of Political Science,
University of P.E.I.
- ✓ 4. Sister Marie Burge, Latin American Mission Program
- ✓ 5. Gerrard Cannon, Help Our Provincial Environment (H.O.P.E.)
- ✓ 6. Arthur Campbell, Catholic Family Services Bureau
7. P.E.I. Civil Liberties Association
- ✓ 8. Joe Butler and Urban Laughlin, Social Action Committee,
St. Paul's, Summerside, P.E.I.
9. United Church of P.E.I. — *DIDN'T SHOW*
10. Mrs. Peggy Rydzewski, P.E.I. Association of Metis and Non
Status Indians

~~Mr. Marshall McLennan~~
~~Mr. Betty~~

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-2-

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11. Family Life Commission of Catholic Diocese of Charlottetown
NO SHOW
12. Anglican Youth Group, Charlottetown *NO SHOW*
- ✓ 13. Council of Religious Sisters of the Diocese of Charlottetown
Sister Pauline Dolson (sp?)
14. Youth Group of St. Anthony's Parish, Bloomfield, P.E.I.
Miss Christine Pineau
15. Father John Cash, St. Anthony's Parish, Bloomfield, P.E.I.
16. Ten Days for World Development *NO SHOW*
17. Sister Noreen MacDonald, P.E.I. Branch of Canadian Catholic
Organization for Development and Peace
- Diocese of Charlottetown
NO SHOW



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CHARLOTTETOWN

<u>Speaker</u>	<u>Agency</u>	<u>Street</u>	<u>City</u>	<u>Postal Code</u>
Prof. Gary Webster	University of P.E.I. Dept. of Polit. Sci.			
Sister Pauline Dalton	Council of Religious Sisters of the Diocese of Charlottetown		Charlottetown, PEI	
Dr. R.D. Coffin	Parkdale Dental Clinic	49 Kensington Rd.	Parkdale, PEI	
Reverend Robert Tuck	Churches of PEI			
Al Holman				
Gerrard Cannon	H.O.P.E. - Help Our Provincial Environment		Charlottetown, PEI	
Mrs. Peggy Rydzewski	PEI Association of Métis and Non-Status Indians		Charlottetown, PEI	
Norville Getty	PEI Civil Liberties Assoc.	P.O. Box 1834	Charlottetown, PEI	
Sister Marie Burge	Roman Catholic Diocese of Charlottetown - Latin American Mission Programme			
Mr. Arthur Campbell	Roman Catholic Family Services Bureau		Charlottetown, PEI	
Miss Mary Boyd George MacDonald	Social Action Commission Roman Catholic Diocese of Charlottetown			

CHARLOTTETOWN

<u>Speaker</u>	<u>Agency</u>	<u>Street</u>	<u>City</u>	<u>Postal Code</u>
Father Andrew MacDonald Ms. Jean Mutch	Rural Development Council of PEI			
Mr. Joe Butler Mr. Urban Laughlin	Social Action Committee	St. Paul's	Summerside, PEI	
Father John Cash	St. Anthony's Parish		Bloomfield, PEI	
Miss Christine Pinau	Youth Group of St. Anthony's Parish		Bloomfield, PEI	

June 28th, 1976.

MEMO TO: Don Gibson

FROM: Darryl Carter

RE: Southern Hearings - Berger Inquiry

Charlottetown - June 7th, 1976 - 2:00 p.m.

Dr. Daniel Coffin and
Rev. Robert Tuck,
Anglican, United, Roman Catholic, Presbyterian and
Christian Reform Churches of PEI

- it is our duty to join the oppressed people in their struggle
for liberation
- we are stewards of resources and the people of PEI understand a
close relationship to the land
- must curb third worldlike colonialism in the north and control
multi-national companies
- must conserve and look at alternatives for example in PEI wood
burning generators are a possible answer
- a moratorium is necessary to consider theological, ethical,
social, economic and cultural values

Miss May Boyd,
Social Action Commission,
Roman Catholic Diocese of Charlottetown

- supports official position of catholic bishops
- there must be a moratorium until the land claims settlement

Father Andrew MacDonald,
Rural Development Council

- supports moratorium
- local autonomy is necessary in the north
- community development is possible when you allow local planning

Professor Gary Webster,
Dept. of Political Science,
University of PEI

- supports native peoples in northern Canada
- monopoly capitalism destroys people
- there is a danger of tying into the US Governments and Companies such as has happened in Chile with respect to copper that led to assassinations and murder
- human concerns and ecological concerns must be respected and colonialism avoided

Sister Marie Burge,
Laten American Mission Program

- have witnessed brutality of rich countries over people in laten america
- there is now the same challenge in our own back yard
- natives aren't opposed to development per say but want to make decisions

Gerrard Cannon
Help Our Provincial Environment Association

- opposed to pipeline and there should be research into alternatives
- supports a 10-year moratorium

Arthur Campbell,
Catholic Family Service Bureau

- supports land claims settlement before pipeline to provide natives with a bargaining position
- the pipeline is in conflict with their life style
- there must be a moratorium and we must change our life style and develop alternative energy sources

Joe Butler and Urban Laughlin,
Social Action Committee St. Paul's Church Summerside

- PEI'ers are like the natives; i.e. second class citizens in an under-developed area
- assimilation shouldn't be forced on the natives rather the value of their culture should be recognized
- large companies are not good environmentalists
- supports moratorium and land claims settlement before development

Mrs. Peggy Rydzewski,
PEI Association of Metis and Non-Status
Indians

- PEI has a long history of European occupancy but the royal proclamation of 1763 guaranteeing their right to the land has been ignored
- they support the northern natives and the Government must change its policy and put people before development

Sister Pauline Dalton,
Council of Religious Sisters for the Diocese of
Charlottetown

- natives must have equal voice in development
- endorses Labour Day Message of Catholic Bishops

Christine Pinau,
Youth Group of St. Anthony's Parish
Bloomfield, PEI

- land claims settlement before development

Father John Cash,
St. Anthony's Parish,
Bloomfield, PEI

- supports native position
- the natives right to ownership of their land (not money) and their culture should be supported

Al Holman

--lived in Inuvik 5 years ago for a short time and found that it is dominated by white businessmen and civil servants

--pessimistic about what will happen to the north

--pipeline must be rejected until the natives approve of it

Norville Getty,
PEI Civil Liberties Association

--the native people should be permitted due process and have their rights recognized before any development takes place

BRIEF PRESENTED TO
MR. JUSTICE THOMAS BERGER

ON

MACKENZIE VALLEY PIPELINE INQUIRY

BY

ANGLICAN, UNITED, ROMAN CATHOLIC
PRESBYTERIAN AND CHRISTIAN REFORM CHURCHES
OF PRINCE EDWARD ISLAND

Dr. Daniel Coffin

Charlottetown, P.E.I.

June 7, 1976

Mr. Commissioner, in presenting this brief, the Churches of Prince Edward Island share our concern for the future well being of our brothers and sisters in the Northwest Territories. We do not claim to have the last word on this subject, but we believe our actions and interventions along with those of other Canadians, are necessary at this time if the Native Peoples are to have justice. The Roman Catholic Bishops, meeting at their Synod in Rome in 1971, noted that "the Church has not unique responsibility for justice in the world - she makes her specific contribution with others." ¹ They went on to say that "Christian love of neighbour and justice cannot be separated." Love of neighbour implies an absolute demand for justice, i.e., a recognition of the dignity and rights of one's neighbour. Wherever the social, economic and political structures oppress a people they must free themselves from that injustice. It is our duty as Christians to join them in their struggle for liberation.

As you know, Mr. Commissioner, the term ecology is derived from the Greek word OIKOS, which means home. We recognize that God has created the earth and the fullness thereof, and has given it to mankind as a home, a gift to cherish, nurture and to provide loving stewardship for the earth's resources. Recognizing this, we cannot act as selfish owners and exploiters, who do whatever we want, without concern for our environment and for other people.

We are stewards and not owners of the earth and its resources, and as such we must care about the quality of the earth, and consider the result of our action in relation to the lives of other people, including future generations. Our scientific technological and economic decisions must be tempered by a concern based on the principle of good stewardship. We believe that some of the problems faced in Northern development have no scientific or technological solution apart from moral and human values.

Man's nature is such, that no matter how urbanized he becomes, or how sophisticated his living standards, he is never apart from nature. We must provide for our needs, but not at the expense of others or to the detriment of the ecology. We are obligated to be prudent planners for the management of God's gifts - we are environmental stewards. A well known theologian has written:

"Have dominion over the earth or subdue the earth means this - When you put your stamp on creation, see to it that your human life and your culture do not become a sign of your eternal restlessness - but rather a thanksgiving and a response to him who gave you this earth. See to it that everything you do does not miss its theme, but that it retains its parts in him who created all these things, and that the reflection of his peace and repose falls on it. Otherwise your gift of dominion over the earth will trickle away in your hands." (Thielicke) 2

During the National Week on Land Claims, this province was fortunate to have three visitors from the Northwest Territories. What was most significant for us was the fact that our visitors were able to recognize certain similarities between our lifestyle and the lifestyle of the Native Peoples of the Northwest Territories. They were well received on the Island because they understood our relationship to the land, our appreciation of the beauty of the natural landscape of our province, our desire to live close to nature. They noticed the absence of certain complex forms of technology as well as the absence of massive industrial complexes. They recognized that, given this setting, we could understand their fear of massive developments which would alter their lifestyle and deny them a say in the future development of the North.

Another similarity which is widely recognized here is that we are not so far removed from the colonial situation which is characteristic of the Northern experience. We feel that more and more of our freedom is diminishing, that the Federal Government in cooperation with big business has a growing influence over the way in which our lives are being shaped. We can see that the Federal Government's definition of development conflicts with the kind of development which we feel is in our best interests and best suited to our way of life. Mr. Commissioner, we can understand the predicament of the leaders of the Inuit and Indian Brotherhood of the Northwest Territories because our situation is not that different.

What is different is the largeness of the development projects proposed for the N.W.T. We can understand the feeling of urgency voiced by the leaders of the Native Peoples, we can sympathize with them over the unnecessary stress and worry which their people must endure because of pressure applied by Corporations and Governments to deface their homeland in the name of profit and

consumerism. These factors are not unknown to us, but we believe that they are most urgent in the North.

It has been said that the report of this Commission and its ability to exert pressure on the government is the last chance for the survival of the Native Peoples of Northern Canada. This is a very serious statement. We must, by all means, assure that the survival of the Native Peoples of the Northwest Territories is safeguarded. We will only assure that survival if we are willing to admit that the Native Peoples have something to teach us. In saying no to the Corporations they are saying yes to values which we have long ago forsaken for consumerism.

As Christians, we certainly must examine our part in unquestionably enjoying the spin-off benefits of social systems which are now being recognized as sinful. Christ took the side of the oppressed. He lived in solidarity with them. He freed the downtrodden and gave a new commandment, that we must love one another. Our society has oppressed people and trampled on them. It has called them by derogatory names and suppressed their freedom while at the same time rewarding the rich and powerful. The proposals for massive pipeline development along the MacKenzie Valley and elsewhere in the North are a sobering reminder of this. The only way to correct this wrongdoing is to let the voices of those who have owned and inhabited the land have priority in all decisions regarding what is truly their domain.

Less than two weeks ago, UNCTAD IV wound up in Nairobi, Kenya. At that conference, delegates from Third World Countries called for a New International Economic Order. Their contention was that the present world economic order works for the benefit of the rich western countries and consequently maintains the poverty of the Third World countries. It is our contention that this same system is at work in the Canadian North, maintaining patterns of colonialism and exploiting natural resources for the benefit of a few multi-national Corporations. The New International Economic Order would limit the strength of the multi-nationals in the host country. The multi-national would be required to work more for the good of the people and less for its own benefit. This would, hopefully, mean a limitation of corporate profits through increased taxation

and royalties and greater concern for non-renewable resources with more money committed to the welfare of the people.

This, of course, would require Government interest in curbing the power of Corporations. Our government is acting contrary to this in the North, giving full cooperation to the Corporations. Besides, our Government appears to be in a great rush to sell our oil and natural gas to the United States, to make as much money as quickly as possible.

We suggest that Canadian export of gas and oil to the U.S. be limited, and that our surplus go to Third World countries which do not have enough oil and gas to supply their basic needs.

Here in Prince Edward Island we possibly appreciate the environmental implications of Northern development more than individuals in other areas of Canada. With over one-half of our land suited for agricultural production, our people are aware of the implications of improper land use. The erosion of our soils is not unlike the exploitation of our non-renewable energy resources of the North. As Islanders, we are aware of the fragility of our environment. We see examples of soil erosion, damage from improper pesticide use and the damage that can be caused to the sand dunes along our shorelines by excessive use. We realize that the use of our soils and shoreline areas must be in harmony with nature to prevent permanent loss of these resources. Our government has been examining this area, but we are not as yet satisfied that adequate legislation has been enacted to safeguard irreplaceable resources for the use of future generations.

In much the same way, our Native Peoples of the North could lose much of their environmental resources to profit-motivated developments. If anything, the ecology of the Northern land or muskeg is even more fragile than our southern soils. From papers presented at the 16th Annual Muskeg Conference it was very clear that although considerable knowledge has been developed, much has yet to be learned about how to carry out development of the North without seriously damaging the plant-soil ecology of the muskeg. In fact, the underlying theme of the Conference appeared to be, "please let the researchers get more information before development in the North proceeds." It is obvious that we do not have, at the present time, adequate technology to permit construction of the

Mackenzie Valley Pipeline without risking serious damage to the environment or ensuring the pipeline itself will be safe from damage. Are we going to sacrifice the environment so badly needed by our Northern Native Peoples by denying them a share in the shaping of Northern development just to satisfy, for a few years, the energy demands of our consumer-industrial society of southern Canada and America?

The question of our society's use of energy is of vital importance to Islanders. At present we are completely dependent on oil for our energy needs. We are forced, due to increasing costs, to look at this question now - and forced to make some decisions which the remainder of North America has not yet had to face or perhaps refuses to face.

On P.E.I. we have begun to look seriously at alternative energy sources. Hopefully, alternative sources will be found and this knowledge passed on. In the meantime, conservation of our remaining resources is of tantamount importance. It has been estimated that Canadians are now using almost twice as much energy as we used in 1967. Surely we must question whether this has left us twice as well off? Our use of this non-renewable energy source has been excessive, stupid and wasteful. A conserver society would stop this waste and find new ways to augment our energy capital.

One possible answer for P.E.I. is the use of high efficiency wood burning generators. Presently, approximately 275,000 cords of wood in our forests are lost each year. We envision a number of these installations scattered over the Island - each with about a 5 megawatt capacity. This development would have many beneficial by-products. It would improve woodlots on the Island, provide employment for the harvestors of our lumber and inject money into the economy. More direct by-product possibilities would include use of the excess heat to do any number of things, e.g., heating of homes, heating of greenhouses to grow produce not readily available locally or heating of water to develop an aqua farming industry. This type of development would also have a tremendous sociological benefit in that it would enable us to have a more active part in energy production. This, in turn, would lead to a greater conservation mentality and energy requirements would be decreased to essential levels. There would also be an overall benefit to mankind in that we would once again see and appreciate our part in the energy chain.

Our present system has created a demeaning and dehumanizing industry which voraciously feeds on massive amounts of energy. It must be re-examined in terms of what it is doing to our sociological, ethical and moral behaviour. We see a need to return to a simpler existence, away from growth for the sake of growth. Mr. Commissioner, we do not believe that this nation's interests are best served by a short term, entirely profit-motivated rape of our northland in order to feed the existing energy monster. The question is, are we going to destroy a land and a people in order to continue to waste excessive amounts of energy for a few more years, or should we begin to make some changes now?

We are requesting then, that a moratorium be placed on all further northern development, including the construction of the proposed MacKenzie Valley Pipeline, at least until a full study reveals that such projects will not adversely affect the ecology, and until the rights of the Native Peoples are established, recognized and protected. We make this request on several grounds: theological, ethical, social, economic and cultural.

Mr. Commissioner, the Native Peoples of Canada fear for their very existence. They must be guaranteed equal participation in decision making on Northern Development.

FOOTNOTES:

1. Land, Rev. Philip S.J., Justice in the World, Synod of Bishops, An Overview, Pontifical Commission, Justice and Peace, August 1972, Page 920
2. Thielicke, Helmut, How The World Began, Mulhenberg Press, Philadelphia, 1961, Page 110

BRIEF PRESENTED TO
MR. JUSTICE THOMAS BERGER

ON

MACKENZIE VALLEY PIPELINE INQUIRY

BY

THE SOCIAL ACTION COMMISSION

ROMAN CATHOLIC DIOCESE OF CHARLOTTETOWN

Mrs Mary Boyd and George MacDonald

Charlottetown, P.E.I.

June 7, 1976

Mr. Berger, the Social Action Commission of the Diocese of Charlottetown extends congratulations to you for the thorough job you have done in taking your hearings across the north and the south of Canada. We welcome you to Prince Edward Island and we welcome the opportunity to present our views on the MacKenzie Valley Pipeline. But we feel obliged, before proceeding further, to question the sincerity of the Federal Government in granting more money to oil companies and permission to carry out exploration in the Beaufort Sea before this Commission has completed its hearings.

Most of us have never had the privilege of visiting the Northwest Territories. We might have remained ignorant of the struggle of the Native Peoples of the North if it were not for the efforts of the Canadian Conference of Catholic Bishops along with the Anglican and United Churches to educate us on the problems posed by the MacKenzie Valley Pipeline and similar projects.

Through their efforts, developments such as James Bay, Churchill Falls, the Churchill-Nelson River Project, the Athabaskan tar sands, the MacKenzie Valley Pipeline, land proposals in the Yukon, the Northwest Development scheme in British Columbia and the polar gas pipeline development are better known to us.

These developments indicate to us the gigantic problems faced by the Native Peoples. Given the size and the power of the multi-national corporations which are working hand in hand with the Federal Governments of Canada and the U.S., we realize that the struggle in Northern Canada is much larger than Canada. Forces outside of Canada are trying to gain control, sad to say, with the blessing and often the initiative of our own Federal Government.

If we examine the language used by corporations and governments, it is easy to detect that big business, governments and those who support their model of growth, either consciously or unconsciously, speak a language and convey an attitude of life which is foreign to the Native Peoples of Northern Canada.

We have analyzed the levels of language used by the Canadian Bishops in their 1975 Labour Day Statement. This analysis helps us to understand the different ways which we describe development. We hear such words as industrial, oil, gas, electricity, corporations, dams, power plants, hydro projects, Exxon, Shell, Gulf, Mobile, Sunaco, pipeline, profit, etc., from the southern consumer

orientated world beginning with corporations and governments, but extending to a larger segment of the population.

The Native Peoples by contrast use the language of hunting, trapping, fishing and communal sharing. These levels of language explain the contrast or the gap between the two views of life.

The Native Peoples' view of life is further illustrated in this statement from an elderly woman, a member of the Wintu tribe of California.

"The white people never cared for land or deer or bear. When we Indians kill meat, we eat it all up. When we dig roots, we make little holes. When we build homes we make little holes. When we burn grass for grasshoppers we don't ruin things. We shake down acorns and pine nuts. We don't chop down the trees. We only use dead-wood. But the white people plough up the ground, pull up the trees, kill everything. The tree says, 'Don't. I am sore. Don't hurt me.' But they chop it down, cut it up. The spirit of the land hates them. They blast up trees and stir it up to its depth. They saw up the trees. That hurts them. The Indians never hurt anything, but the white people destroy all. They blast rocks and scatter them on the ground. The rock says, 'Don't!'

'You are hurting me.' But the white people pay no attention. When the Indians use rocks, they take little round ones for their cooking -- how can the spirit of the earth like the white man? -- everywhere the white man has touched it, it is sore." 1

The third level of language which we find in the Labour Day Message is the church's plea to us in the south to be a caring, sparing and sharing people. The language of the Native Peoples and the churches challenge us to seek alternatives to the development model of the corporations and the Government.

We sympathize with the people of the Northwest Territories who have to contend with government secrecy, with the fact that those in "authority" make rushed decisions which differ from the wishes of the people. This tactic of saying one thing and doing another is not new to our experience either. Development plans are signed in secret at the same time as we claim to be ahead of the other provinces in public participation. We read the following state-

ment in a report prepared by the Provincial Government on Decentralization of Federal Government Services to Prince Edward Island: "Indeed, the province now has first class administration and progressive policies and programs that in some areas, such as land use, provide models for the rest of the country." 2 At the same time we read in the local newspaper that the cabinet approved the sale to a non-resident of approximately 21 parcels of land, a total of 1,500 acres, scattered throughout Kings County. Mr. Commissioner, that is a sizeable chunk of this Island, too much for one person to own if we are to maintain our rural way of life. If we are mindful at all of the future we ought to realize, as the Inuit and Dene have realized, that we depend on all of the land of this province for our livelihood, especially if we believe in the future and in self reliance. Under our present policy, if the Province cannot buy land which is up for sale, the Cabinet can approve the sale to a non-resident who can afford to pay more money than Islanders.

Our model of development builds more and more tourist attractions and brags about the fact that tourism has surpassed our fishing industry. More and more of our land is being sold for cottages and there is no legislation to protect parcels of land of 10 acres or less. The Chairman of the Land Use Commission has stated that our present land use legislation has more holes in it than a Swiss cheese.

Mr. Commissioner, perhaps our land use policies are a model for the rest of Canada, but that is a sobering and sad reflection on the state of land ownership and use in Southern Canada.

We know that there is something drastically wrong with the social, economic and political systems of this world. They benefit only a few while being destructive to peoples and their culture, to the economies of the weaker nations, to our environment and ultimately to our basic happiness.

We support the Native Peoples of the Canadian North in their struggle to change the pattern of northern development. We commend them for their courage. We know of no group in Canada today that can equal their courage or their leadership in fighting for basic social and political change. But they need time. The whole North needs time if justice is to be done. That is why we call for a moratorium on the MacKenzie Valley Pipeline, oil and gas explor-

ations and development of all major resources in Northern Canada, until the rights of the Native Peoples have been clearly defined and land claims justly settled.

Mr., Commissioner, it would be marvellous if your Southern Canada hearings would move Canadians to work for more fundamental change in our social structures and to change our lifestyles in order that we may become a conservator society rather than a consumer society, a self reliant Canada where justice flourishes rather than a dependent country clutching onto an alliance with the rich and powerful western nations. We can only hope and pray that the courageous leadership of the Native Peoples will have an impact on this nation, that they will have a share in the development of the North, that this struggle in our own Third World will eventually create more justice between us and the rest of the Third World.

In closing we want to assure the Native Peoples of Northern Canada of our solidarity. We stand beside them because as our Bishops reminded us in Northern Development: At What Cost?

"Ultimately, the challenge before us is a test of our faithfulness in the living God. For we believe that the struggle for justice and responsible stewardship in the North today, like that in distant Third World countries, is the voice of the Lord among us. We are called to involve ourselves in these struggles, to become active at the very centre of human history where the great voice of God cries out for the fullness of life." 3

Respectfully submitted

Social Action Commission,
Diocese of Charlottetown

Mary Boyd

Mary Boyd, Director

FOOTNOTES:

1. Lee Dorothy, Freedom and Cult, Spectrum Books, Prentice Hall, 1959, pages 163-164
2. P.E.I. Department of Industry and Commerce, Decentralization of Federal Government Services to Prince Edward Island, Executive Summary Nov. 1975, p.V
3. Canadian Catholic Bishops Labour Day Statement, Northern Development: At What Cost? 1975 Verse 34.

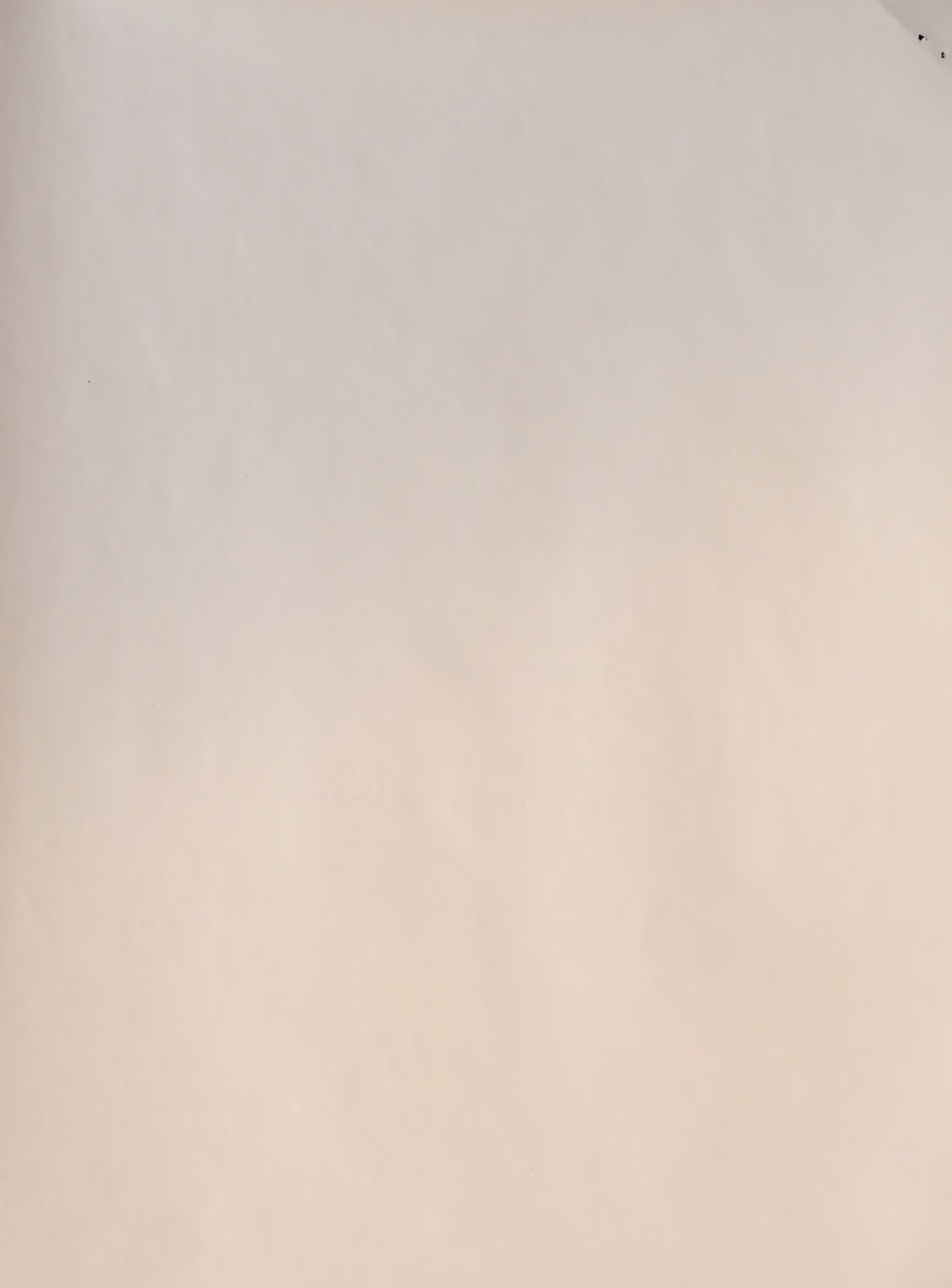
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A PRESENTATION
TO THE
BERGER COMMISSION
MackENZIE VALLEY PIPELINE INQUIRY

BY
THE LATIN AMERICAN MISSION PROGRAM
ROMAN CATHOLIC DIOCESE OF CHARLOTTETOWN
CHARLOTTETOWN, P.E.I.

Sister Marie Burge

June 7, 1976



Mr. Commissioner, as members of the Roman Catholic Diocese of Charlottetown Latin American Mission Program, we thank you for this opportunity to express to this Commission our concern about what is happening in our own backyard "Third World" here in Canada, our Canadian Northland.

Some of us have had the privilege of living among the people of the Latin American culture. We have witnessed the brutality with which our rich countries have "developed" what we are prone to consider under-developed areas. Because of a deep experience which we have had living among and suffering with an abused people we feel that we have something unique to say to this Commission. Our friends in Latin America have told us many times that, while they appreciated our presence with them and our desire to struggle with them for the liberation of their nation, we have probably a greater challenge ahead of us to struggle for the liberation of our own country, Canada. We consider that the inhuman, profit-oriented manner in which Southern Canada is operating in relation to the exploitation of the North and the Native Peoples to have all the same characteristics as the exploitation of the poor countries by the rich countries.

We have seen large corporations, with government concessions, move in and dislocate (geographically and culturally) whole communities of people. These corporations have made to the people all the well known promises of; greater job opportunities, the possibility of acquiring technical skills, the great economic boon it will be to have new industries in the area, etc. The only settlements which were made were to settle once and for all those individuals or groups who would dare to question these lords of all life. And we all know what really happens: the company moves in and treats the native people as sub-servients; it uses their cheap labor in construction work; it reserves the more technical work for citizens of the intruding country; and leaves the natives in

a cultural vacuum with nothing left of their natural resources but a polluted environment, broken health and, as the Latins would say, "a hole in the ground". One example of such an operation we have seen is nickel mining in the Dominican Republic, owned and operated by Falconbridge of Canada. This Corporation itself states its goal; a 500 million dollar profit in 13 years, only 39 million dollars will have been paid in taxes, and the workers earn around 35 dollars a week.

We consider the indiscriminate "development" of the North to have the same qualities, differing perhaps only in degree; the same disrespect for people, the same empty and deceiving promises, the same destruction of a people's way of life which is rich and wholesome, the same greed for profit.

The Latin Americans we know are not opposed to developing their resources. They only struggle to have a voice in when and how and by whom their resources are developed. Our Native Peoples here in Canada ask the same for their land and resources. We endorse and support this just struggle. Our Latin friends have a familiar refrain which they often sing "No nation deserves to be free if its people accept to live in subservience". We are proud that from our North-land a new hope is being expressed--we see a people unwilling to live in subservience.

Mr. Commissioner, we do not consider the work of your Commission so much as our gift of support to our native peoples. It is more their gift to us Southerners. Our Northern brothers teach us to open our eyes to the subtle (and sometimes not so subtle) ways our "right to self-determination as a people" is infringed upon. We are called by the crisis in the North to realize that we, in the South, also are having our history made for us by profit-oriented corporations. Only in the degree that we, in the South, have the courage to take

a hard look at our life-style, our subservience and our apathy, can we pledge our support and strength to the struggles of the North.

We feel, Mr. Commissioner, that the Canadian Government could possibly ignore all your findings concerning the social, economic and environmental consequences of the MacKenzie Valley Pipeline, but it can never ignore the process of awareness-raising which your hearings have caused in the North and in the South. If this process continues among all of us, no government of the future would dare to endorse a similar style of development without active participation of the people--of the North or of the South.

We congratulate you, Mr. Commissioner, for the courage with which you have responded to your mandate and thank you for the learning experience your hearings have been for all the Canadian people and especially for us on Prince Edward Island.

Thank you.

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A BRIEF
TO THE BERGER INQUIRY

BY
H. O. P. E.

MEMBER: MARITIME COALITION
OF ENVIRONMENTAL PROTECTIONS
ASSOCIATIONS

Gerrard Cannon

Charlottetown, P.E.I.

June 7, 1976



As a representative of a local Environmental Group, I welcome this opportunity to present our views to the Berger Inquiry. It is our understanding that this inquiry has a mandate to consider the question of the MacKenzie Valley Pipeline.

The group which I represent is known as H.O.P.E. H.O.P.E. stands for Help Our Provincial Environment. We are one of twenty-one groups involved in the Maritime Coalition of Environmental Protection Associations. H.O.P.E. was organized to represent a group of independent concerned citizens. Our aim has been to encourage and promote conservation practices, respond to government policies which have environmental implications, and demand sound governmental policy and action on environmental issues.

The government of Canada must decide if and when the MacKenzie Valley Pipeline should be constructed. It is our understanding that our group's appearance before this Inquiry will be part of the input to these decisions. Many of the considerations that are relevant to the MacKenzie Valley Pipeline are also relevant to Energy Development for the Maritime Region.

It is HOPE's intention as a public interest group to place before the Berger Inquiry, the concerns we have about the MacKenzie Valley Pipeline. Many of these concerns are similar to those related to nuclear energy development for the Maritimes.

The MacKenzie Valley Pipeline is being proposed to make available a supply of non-renewable energy. The proposal to develop nuclear energy for the Maritimes is likewise based on a non-renewable resource.

Both the MacKenzie Valley Pipeline and Nuclear Energy Development leave many questions unanswered about possible damage to the environment. The disruptions and permanent environmental damage which could result from the construction of the MacKenzie Valley Pipeline has described and placed before this Inquiry on other occasions. At this time we want to emphasize that the risk to the environment is a real risk and must be balanced against a thorough examination of the possible development of alternate energy supplies.

It is our contention that the public funding, both direct such as government grants and indirect such as tax relief to corporations has been allocated primarily to non-renewable hydrocarbon fuel and nuclear energy development. Respecting hydrocarbon fuel development, it should be emphasized that the so called "proven" reserves are never a certain supply of energy. For instance the National Energy Board approved the construction of a natural gas pipeline to the Pointed Mountain gas field in British Columbia and based their decision on a proven gas reserve figure of which only a small fraction will be realized. Energy development which is based on renewable resources does not appear to be subject to the same uncertainty or social and environmental risk.

In order to summarize our position we make the following recommendations:

1. That a ten year moratorium be placed on the construction of the MacKenzie Valley Pipeline pending the completion of a review of all aspects of alternate energy sources.
2. That a ten year moratorium be placed on that Northern development in the MacKenzie Valley whose sole purpose would be to ultimately service or support the construction of the Pipeline.
3. That the emphasis respecting the public funding of energy development in Canada be shifted from the development of non-renewable energy such as hydrocarbons and nuclear to renewable energy such as solar, wind and wood. *and tidal*
4. That priorities respecting the public funding of renewable energy development in Canada be ordered in a fashion which supports the needs of all Canadians, including those living in the Maritimes.

Respectfully Submitted,

H.O.P.E.

Brief submitted for a memorandum on the 11th range.
Utility Pipeline Issues.

Voting Pipeline Issues:

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A BRIEF TO THE MACKENZIE VALLEY PIPELINE INQUIRY

by

THE RURAL DEVELOPMENT COUNCIL OF P.E.I.

Father A. MacDonald.

Charlottetown, P.E.I.
June 7, 1976

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Mr. Commissioner, The Rural Development Council would like to thank you for this opportunity of appearing before you to express some of our ideas which we feel have a bearing on the disposition of the MacKenzie Valley Pipeline.

We do not have any grand proposals to present to you. Rather we wish to share with you some conclusions and convictions derived from our involvement in rural development in this province. It is from this experience rather than an intimate knowledge of the North that we express our views today.

As we see it, the proposed MacKenzie Valley Pipeline is a case of the introduction into the North of a new level of technology. The level of technology, as an aspect of culture, is not an isolated factor; but it is inevitably linked and interconnected with those other vital elements of the human community -- its population, its social organization, and its physical environment -- in a human ecological system, so linked indeed that a pronounced change in one affects all others - whether the population, their social structures and organization, and the physical environment on which they are dependent. History is filled with examples of the infusion of new technology without regard for its impact on the other elements in the community system, frequently with most disastrous consequences for the people -- the destruction of their community, and their individual degradation and worsening. The question in this case is, Assuming that the resources of the North are necessary for the common weal, are we capable of making them available not only without similar detrimental effects of the Native Peoples but in such a way as

to make for their growth and advancement? If not, and until such time as a positive answer is possible, a moratorium on such a development is in order.

For the development of the North, indeed for development anywhere, there is need of a public philosophy - a set of clear-cut goals and guiding principles. Hopefully one of the fruits of these hearings will be the formulation of such a philosophy. The specific observations and recommendations we are making are our contribution to this philosophy and policy of development. They were derived from the following background.

The early 1960's saw this Province in a somewhat less than average economic position. Predominant were such economic problems as: a high rate of unemployment and under employment, a personal income no more than two-thirds the National average, a low return from agriculture with the continued abandonment of farming, a declining return to fisherman, and an industrial and manufacturing sector characterized by low wages and seasonality. Our people were similarly disadvantaged in several of the principal sectors of social life - education, welfare, and in various forms of social organization.

Into this milieu came those things which were then most popular elsewhere in Canada and the United States - concepts such as modernization industrialization, growth centers, development and planning. Specifically there was the initiation of a comprehensive development plan which would cover the whole province, involve every sector of activity, and extend over a fifteen year period. The Rural Development Council of P.E.I.

was formed by citizens to provide a vehicle for citizen participation in planning. In the following years, through its efforts in the promotion of community development and public participation, the RDC has been the major instrument providing a public forum for citizens in this era of planning. From this experience, the RDC has derived some propositions re the nature of planning and development. These are the following:

1. Research and Study. For any planning there must be maximum understanding of local culture and social structures. Prior research especially into the values and value systems of a people is indispensable. A valid reason for a Moratorium here is to provide adequate time for the comprehensive research and study of these peoples, their communities and cultures.
2. Planning Capability and Expertise. Development planning calls forth the very best in ability and expertise from planners. The inherent difficulties of integrating the social, psychological and economic dimensions and factors challenges our present state of knowledge of social change and development. There is no room for such as tinkering with human communities and with the lives and rights of persons. Probably by marshaling the best of our resources in manpower, our efforts will still fall short. But for development there is need of the best doing their best.
3. Public Participation and Involvement. This must be from the beginning - in the formulation of any plan of development. If citizens are not involved from the beginning, their participation on the

implementation stage will be minimal. More positively, the involvement of people and communities at all levels of planning is their right; and it incorporates into any development their own values, insights, and capabilities - ordinarily an immense contribution. Here, it must be observed that there is ever a danger of such expressions as public participation and citizen involvement being used for public relations only and not really meant. To the degree that any development plan omits public participation it is a failure.

4. Pluralism in Planning. Any human and social development should be like our society, pluralist in that it offers real alternatives to people, with their deciding the course they are to follow. Institutions and structures foreign to a people cannot be imposed; but only those consistent with the values of a people should be proffered. There is something barbarous about such tactics as "there is money available if you do it our way; none if you do not".

5. Local Autonomy and Decision-Making. The local social unit, whether community, tribal or village needs autonomy and freedom. This means the maintenance and development of local institutions and structures and as much local control and responsibility as possible. Such structures are necessary for meaningful decision-making; and it is such that calls forth local leadership and skills. And any people, no matter at what level, should be able to make the basic decisions of life - and be able to channel these decisions into the greater society. Long before our era of planning, effective and permanent community development and growth was brought about in several P.E.I.

communities by local leaders. Furthermore, the community school program in this province originated by this council has illustrated what may be achieved when there is scope for local freedom and responsibility.

This council was formed to promote good planning and development. We have seen these principles validated - either positively by successful social change when they were present; or negatively by failure when they were absent from public planning. After some vicissitudes of fortune, we are more convinced than ever of these principles, strategies, and practices. We propose to be the advocate of them in the future as well. We do, because from trial and error we are convinced of their worth.

Furthermore, we are heartened at present by recent changes in the values and perspectives of Islanders.

In this province, it has been said that we are so far behind we are ahead. This is true with respect to urbanization - a stage which has by-passed us so that over fifty percent of our population remains rural. There is here a certain respect for tradition (probably enhanced by the large elderly population), which makes for a cherishing of the local community and for the quality of life. There has been change in the rural community; but our rural communities remain strong and viable. And there are signs at present of a renewed respect among our young people for the way of life offered by their own communities.

It is the maintenance and strengthening of these communities that is the purpose of this development council -. Specifically the community that is our goal is one:

- a) Where quality of life is valued;
- b) Where economic viability not uncontrolled economic growth is sought;
- c) Where people may conserve their resources and maintain ecological balance and a decent environment;
- d) Where there is local control over, and local decision-making in the main sectors of life;
- e) Where there will be a local economy marked by cooperation not uncontrolled competition, by median rather than high-level technology, and a local work place enhancing individual skills not a multi-national colony.

This is our goal for the people of P.E.I. It is such a community and such a future that we advocate for our fellow citizens in the North.

BRIEF PRESENTED TO

MR. JUSTICE THOMAS BERGER

ON

MAC KENZIE VALLEY PIPELINE INQUIRY

BY

THE CATHOLIC FAMILY SERVICES BUREAU

CHARLOTTETOWN, P.E.I.

Arthur Campbell

CHARLOTTETOWN

JUNE 7, 1976

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Mr. Commissioner, the Catholic Family Services Bureau warmly welcomes you to P.E.I. We thank you for including the Island in your busy itinerary and thereby enabling many of us to present our views to you in person.

One of our main objections to the construction of the MacKenzie Valley Pipeline is that it does not ensure the native people of Northern Canada a secure future. It seems to us that the present proposal for the pipeline is in direct conflict with the way of life of the Native peoples. The building of the pipeline and other related developments could in our estimation begin a period of short term prosperity for the Native peoples but there is no guarantee of ongoing prosperity in the long term. We also understand that there is no guarantee that Native Canadians will be given jobs on Pipeline construction. We, therefore, see the model of development as it is proposed by the large corporations and the Government as having devastating effects on the Native peoples of Northern Canada by introducing them to a style of life which makes them dependent on short term jobs in construction, with foreign corporations, and undermines their present desire for self-reliance.

The danger of short term periods of prosperity as we see it from our experience in the Maritimes is that when the boom is over there is a period of difficult adjustment back to where we were before. And, we never do return to where we were before. After the period of boom, the resources may be depleted.



The Native peoples want to avoid this. But, at the moment the Dene do not even own property. They are regarded as squatters on what they consider their own land. The economic poverty which they know now is nothing compared to the cultural and economic poverty they may know in the future if Northern Development goes forward without the equal participation of the Native peoples. In addition, we receive reports from time to time that the cost of living in places like Yellowknife is very high indeed. What must this do to the Indians, Metis, and Inuit as they are uprooted from their traditional way of life of hunting, fishing, and trapping and forced to make a living as unskilled labourers on the lowest rung of the Southern Canadian way of life? It is essential that they have a say in their future.

Mr. Commissioner, it is our wish that the land claims of the Native peoples in the Northwest Territories be recognized. The Native peoples need some bargaining strength and land does form such a basis in Canada. We add our voice to the many who have asked for a moratorium on the MacKenzie Valley pipeline until such time as the Native peoples are assured of equal participation in development and until necessary study and precaution has been taken to protect the environment.

We realize that by calling for such changes we too must be prepared to change our lifestyles. This is why we support all attempts to develop alternative sources of energy on P.E.I., especially if our sparing enables the less developed countries to have more energy for basic needs.

In asking that justice be done for the Native peoples of the North, we ask that justice be done to all the Native peoples of Canada, to all who are exploited, to all who are weak and wounded. As the Canadian Bishops stated in their 1975 Labour Day Statement: "The living God calls on us to respond to these demands for justice, Christian love of neighbour and justice cannot be separated in the development of people. For love implies an absolute demand for justice, namely a recognition of the dignity and rights of one's neighbour."

Arthur Campbell Sec
Catholic Family Services Bureau

STATEMENT
PRESENTED TO
JUSTICE THOMAS BERGER
ON

THE MACKENZIE VALLEY PIPELINE INQUIRY

BY
THE COUNCIL OF RELIGIOUS SISTERS
OF THE
DIOCESE OF CHARLOTTETOWN
PRINCE EDWARD ISLAND

June 4, 1976

We, the Council of Religious Sisters of the Diocese of Charlottetown, wish to go on record as supporting the rights of the Native Peoples in Northern Canada, by calling for a moratorium on the MacKenzie Valley Pipeline Project until satisfactory studies have been completed on the social and environmental impact of the pipeline, and until the Native Peoples of Northern Canada are fully consulted and ensured an equal voice in determining the kind of development which will take place in the North.

We wholeheartedly endorse the Canadian Bishops' Labour Day, 1975, message and ask that it be given serious consideration prior to any future development of the Canadian North. More specifically, we are especially concerned that,

"....the future of the north not be determined by colonial patterns of development, wherein a powerful few end up controlling both the people and the resources."

We contend that, in the past, the chief determining factors in governmental decision and policy making have been what is economically and/or politically profitable. It is our firm belief and hope that the time has come - indeed, is long past - that moral and ethical considerations be made before determining policy which, in this case, can have such devastating and all encompassing consequences for the Native Peoples of Northern Canada; their land is their life and to take it from them is to take away their identity as a people. With the Canadian Bishops, we "insist that the future development of the Canadian North be based on social justice and responsible stewardship." We, therefore, repeat our request for a moratorium on the MacKenzie Valley Pipeline Project.

A Presentation
to the Berger Commission
on the
Proposed MacKenzie Valley Pipeline

Presented
by
Interested Citizens of
St. Paul's Parish
Summerside
Prince Edward Island

June 7, 1976

Joe Butler + Urban Laughlin

Mr. Commissioner, our group wishes to thank you for the opportunity to present our views on the important question of Northern development and particularly on the proposed MacKenzie Valley Natural Gas Pipeline and the implications for the native peoples of the North.

We believe that the presentation of this brief presupposes that we recognize two important facts: First, we as Islanders do have a basis for solidarity with the native peoples of Northern Canada. In many ways we, like them, have been considered a part of Canada's second class citizens, Canada's underdeveloped area. Second, we participate in the southern Canadian greed for gas, oil, and other natural resources of the North. We are some of the indiscriminate consumers who make it appear necessary to exploit our last frontier. We are also guilty as a people of treating our own native people in the typical manner, i.e., they must be absorbed by our culture, or be isolated in a welfare colony which we call Lennox Island. There has not been a serious consideration given to the fading richness of our Micmac Indian culture and the value it can be to our Island life.

We are fortunate in the fact that we do not have here the great natural resources of the North. We have only the land and the sea. But we have been considered as a model of underdevelopment. For this reason the Government of P.E.I. in 1969 negotiated with the Federal Government the Island's Development Plan which was designed to make us a model of development. This plan was to "rationalize" our economy and in order to do this it had to "rationalize" our way of life. This latter it has done but it has not rationalized our economy: under the plan we have "advanced" from being the second poorest province to the position of poorest in Canada. In the process we have experienced some very unsettling changes in our way of life, e.g., the community life and identity

which were once our Island strength has been weakened or destroyed by reckless land and school consolidation. Most of this has been done with very little local determination. As a matter of fact, the second phase of the plan seems to be shrouded in secrecy. In all of this we feel very akin to the native peoples of the North.

Although we live far distant from the metropolis, we are not unaware of the environmental pollution which has accompanied uncontrolled development, i.e., the destruction of all type of life in an Ontario lake caused by the effluent from a uranium mine operated by Denison Mining Company. To put it mildly, large companies have not been good environmentalists in the South. There is less reason to think that they might be different in the North. The ombudsman program is constantly calling to our attention the injustices to people who have their rights and benefits under existing Canadian laws infringed upon, set aside or flatly denied, due to the incompetence with which the laws are interpreted by field investigators, senior civil servants and even by our courts. This situation occurs in the supposedly well adjusted and justly administered South. The North with its sparse population is much more prone to such effects of uncontrolled development, or rather to development controlled by the wrong interests.

We understand that the native people of the North do not object to development but do want time for consultation and discussion to ensure the protection of their land, their culture, their environment, and their way of life. They want control of the development which takes place in their own land. In a word, they want to be masters of their own destiny. We support them fully in the pursuit of this goal.

As evidence of our support, we join with others in calling for a moratorium on Northern resource development. This moratorium should be sufficiently long to permit the settlement of native land claims without time pressure,

to permit the native peoples to develop their own programmes for regional economic development, and to permit independent studies on the ecological and environmental factors involved.

Secondly, as southern Canadians, we pledge ourselves to do everything possible to decrease our demand for natural resources of gas and oil.

Thirdly, cognizant of the conclusions reached by the Commission on Canadian Studies, we are determined to arrive at a deeper understanding of the Canadian scene, to join with others in an effort to break through the barrier of silence which keeps us enslaved politically and economically -- and this not only on the broad Canadian level but also on the local level. We are determined to work for changes in our educational system which will permit our children to be more knowing citizens than ~~are~~ we.

Thank you, Mr. Commissioner.

BRAND
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